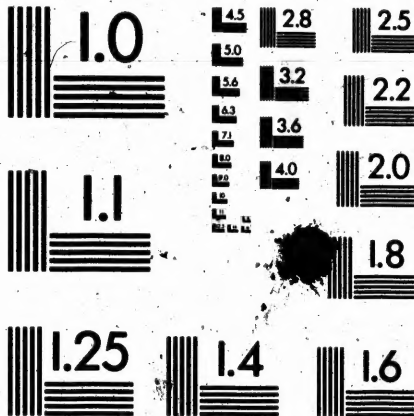


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ADDRESSES ON THE SCRIPTURES.

The Bride of the Lamb:

Who is She?

REVISED EDITION.

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ADDRESSES ON THE SCRIPTURES

The Guide of the Lamb

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THE BRIDE OF THE LAMB:

WHO IS SHE?

It has been generally accepted among Christians hitherto, that the Church of God is the Bride of the Lamb, and well known teachers of the Word of God in the present day still hold this view. Christians of any considerable experience must often have found how a supposed truth held by one generation is handed down to the next, for its acceptance also, and we have only to compare the commentaries of the day to see how one author servilely copies the thoughts and errors of his predecessor. Such commentaries for the most part are misleading to young Christians who may put their trust in them, since that great key to the knowledge of the meaning of Scripture—Dispensational Truth—is seldom understood by their writers, and thus it is the more necessary in these days, when error of every sort is creeping in, and is *mixed up* with real precious truth, "to prove all things", and "search the Scriptures [not commentaries] to see if these things are so" (Acts xvii. 11). Christians will find that if they are honestly seeking the mind of the Lord thus, being ready to part with old and erroneous prejudices, they will be often obliged to modify, and sometimes wholly to alter, their views on many points, and not be too ready to take up as truth, that which appears on the surface of a part of the Word only, but search more deeply, to find whether such corresponds to the *whole* of the revealed Word. The Word of God is like a complicated puzzle, much of its truth seems disconnected, the one part from another, and it is only the Holy Spirit of God that

can teach us to put it together so as to make a lovely and harmonious whole.

There are only two passages of Scripture which appear on the surface to indicate that the Church of God is the Bride of the Lamb. And these two, only by inference. The one in *2 Corinthians xi. 2*, if taken with its context, simply shows that the Apostle was exhorting the saints to chastity of walk, to avoid other gospels; that which was not in accordance with the simplicity and holiness of Christ, but after the tradition of men, so emphatically insisted upon by the Apostle in *Colossians ii. 8-23*. There is no mention in this passage of the 'Bride' or the 'Lamb'. The word 'virgin' is used as towards those who have never been in covenant with God, as is the case with all Gentiles—they who are afar off, until 'brought nigh' by the blood (*Ephesians ii.*). But, as we shall see further on, the Bride of the Lamb is not a virgin, but a wife, or one who is actually under covenant, as is the case with Israel now, and with whom also a new covenant is yet to be made. This allusion to the Church of God as virgins, is I think also seen in *Revelation xiv. 1-5*, although many well known writers much taught in the Word invariably attribute this passage of Scripture as referring to Israel. The reasons for judging it to be possibly the Church of God are as follows:—

1st. They are a numbered body of heavenly saints, quite separate from the 144,000 of chapter vii., who are millennial earthly saints. It must be remembered that the Church of God, being the Body of Christ, must be a limited number, as the human body has a limited number of parts, and if this limit is exceeded or curtailed, it becomes either an imperfect body, or deformed. There are several passages where this limitation is seen, as in *Matthew xiii. 46*, where the Church of God is called the One Pearl,

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in contrast to the Old Testament saints called or symbolized in *verse 44*, as "*treasure hid in a field*". There is no limit to treasure. Again in *John xxi. 11*, the fish caught *after* the resurrection of Christ *under grace*—"one hundred and fifty and three", a limited number, in contrast to those caught *under Law*, in *Luke v. 6*, and there termed "a great multitude". Again, in *Acts xxvii. 37*, "the two hundred three-score and sixteen souls", etc.—a figure of the Church.

2nd. They have "*His name and the name of His Father*" (corrected reading), written in their foreheads. Compare *chapter iii. 12*, where this is mentioned as applying to the Church of God.

3rd. They sing a "new song". Compare *chapter v. 8-10*, where it is sung by the Elders as referring to the Church of God. The reading in *verse 10* should be "hast made *them* [not us] unto our God a kingdom and priests, and *they* [not we] shall reign", etc.

4th. They are "virgins", *παρθένων*, as in *2 Corinthians xi. 2*.

5th. They follow the Lamb "*whithersoever He goeth*". This is specially true of the Body of Christ, but not necessarily true of Old Testament saints whose city is the New Jerusalem. There is deep meaning in the word 'WHITHERSOEVER': The Body cannot be separated from the Head—Christ.

6th. They are "purchased" or "bought" (see marginal reading for redeemed) from among *men* generally, not from among God's elect people Israel only (*1 Corinthians vi. 20*, etc.).

7th. They are "*first-fruits*", see *Romans viii. 23*, and *xvi. 5*; *James i. 18*; and *Micah vii. 1*, where the Lord yearns for *first ripe fruit*: His vine—Israel—had only brought forth *wild* (or sour and bad) grapes, see *Isaiah v. 4*. This first-ripe fruit was the Church of God, His body, then Israel's saints of old, and the second ripening as it were, when

the time of their restoration shall come with eternal blessing; 'So the last shall be first, and the first last': notice the distinction of 'the first-born', and 'the spirits of just men made perfect', in *Hebrews* xii. 23.

8th. "They are without fault." "He hath perfected for ever them that are sanctified" (*Hebrews* x. 14).

The word husband is mentioned also in the passage in the *Corinthians*, but in the same sense as in *Ephesians* v., the other passage of Scripture apparently referring to the Bride. In this chapter, from verses 22 to 23, we have brought before us the mystical union of the husband and wife, being *one flesh*: and so the Apostle teaches that Christ is our HEAD, to which we, being joined by the Holy Spirit, become *one with Him*, or His BODY [not Bride]. This is given in greater detail in 1 *Corinthians* xii. 12-27. We are *one with Him*, yet to be subject to Him; LOVE, UNITY, and SUBJECTION, are the three special things taught in this chapter, but there is no allusion whatever to the 'Bride' or the 'Lamb'. These are terms that are *never used* towards the Church of God while *on earth*, but constantly towards Israel. The Apostle ever used the word 'CHRIST' or the 'LORD JESUS' when addressing the saints in the Church of God. *Jews* were addressed in *John* i. 29, and Jewish converts in 1 *Peter* i. 19.

So surely if we are the BODY OF CHRIST, we are also thus mystically the Bridegroom, and as such we marry the Bride. Thus is seen that glorious union of the Old and the New Testament Saints, as spoken of in *Ephesians* i. 10. "That in the dispensation of the fulness of times, He might gather together in one, all things in Christ, both which are in heaven, and which are on earth." This shows the heavenly and earthly Israel, and also that we cannot be with propriety both the BODY or Bridegroom, *as well as* the BRIDE. And this union is farther shadowed

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forth, as to its visible intercommunication with the earthly Israel, in *Genesis* xxviii. 12-15, a scene to take place when God makes good His promises to Jacob (as God of Abraham and Isaac), reiterated in this passage, and again referred to in *Hosea* ii. 19, 20, 22, at the time of Israel's restoration, and the marriage of the Lamb; the betrothal is in *righteousness* and *faithfulness*, accompanied by all earthly blessings when all curse is removed (*Revelation* xxii. 3); for the great promises of God to Abraham have never yet been fulfilled.

This gathering together in one will be seen further on as actually the case in the New Jerusalem, the Bride.

Some take the view that Adam and Eve are typical of Christ and the Bride. This is true where the Bride is considered to be Israel, but if the Bride is considered to be the Church, it is a false parallel altogether. Eve was not the body of Adam, but she was of the body of Adam: but the Church is the Body of Christ, not of the Body of Christ, and so cannot be typified by Eve in this sense. And if Eve were the Church, where do God's people of Israel find a place? They are quite put out of sight. But when the Church which is His body, is joined to its Head Christ—the second Adam—then Eve as the Israel Bride forms a mystical union, and all are gathered together in one, 'both which are in heaven (those gone before), and which are on earth' (the millennial saints before translation, which will be referred to farther on).

The Lord Jesus came a Bridegroom 1840 years ago (*John* iii. 29). And John the Baptist rejoiced to hear His voice, but His own (the wife), received Him not (*John* i. 11). The Apostles who did receive Him are called children of the *Bridechamber* (*Matthew* ix. 15). But the marriage was not to be yet, and on account of this rejection the veil was

not to be taken away (2 *Corinthians* iii. 16). So there was yet to be a time of fasting for Israel, and this was to continue during the dispensation of Grace, and the gathering out of a people for His Name.

Matthew xxii. 1-10 again shows how the wedding feast had been prepared; how the Bridegroom was waiting; but Israel, the already divorced wife, would not return, but made excuses. It must be observed here that the word "wedding" in our authorized version should be translated, "*bride-chamber*" (see Tregelles' text). There was no wedding then, and here we see who were to be called in as *guests* (not as the bride); those who were in the *highways, outside* the city of Israel, and covenants of God, or the Gentiles. The time of this occurrence is *after* the judgment of Zion, or the Great Tribulation, as seen in verse 7, not during this dispensation of Grace. These guests are further alluded to as a separate class in *Revelation* xix. 9, as those "called to the marriage supper of the Lamb". and if we may derive any light from the marriage customs of Eastern nations, the guests may be further alluded to in the virgins of *Matthew* xxv. 1; and also they may refer to the Ten Tribes of Israel, some of whom will, and some will not, turn from the "transgression of Jacob" (see *Isaiah* lix. 20, 21, and *Ezekiel* xx. 37, 38), and who have not at this period yet returned to the land of Israel, so are still outside the city in the highways of the world, and commonly called 'lost'.

This passage in *Matthew* xxii. could not in any way apply to the Church of God, for this was as yet a hidden mystery, and not made known to other ages, nor revealed for many years after by the Apostle Paul (see *Ephesians* iii. 5, 9). For this reason also the *Song of Solomon* cannot primarily apply to the Church of God, but pertains specially to the Jewish Bride of the Lamb.

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In *Revelation* xix. 7, we read—"The marriage of the Lamb is come, and his Wife hath made herself ready". This is an expression that would be quite incorrect to use towards the Church of God: we are ready, and perfected in Him now (*Hebrews* x. 14). We are clean every whit (*John* xiii. 10), and purged, having no more conscience of sins (*Hebrews* x. 2; *Romans* viii. 1); justified from all things (*Acts* xiii. 39), and complete in Him (*Colossians* ii. 10). If this be so, have we aught to make ready? He is coming for us, and then our bodies will be fashioned like to His glorious body (*Philippians* iii. 20, 21), but though this last 'clothing upon' is to take place as respects our bodies, we know that God even now sees us seated with Christ in the heavenlies (*Ephesians* ii. 6), and we have therefore nothing to make ready. But the Jews have much to make ready, and have yet to be put into the "melting pot" of *Ezekiel* xxii. 18-22, and xxiv. 1-14; *Zechariah* xiii. 9, etc.

This fearful ordeal is spoken of in *Matthew* iii. 11 as the baptism of fire, and as Jacob's trouble in *Jeremiah* xxx. 7-11, where the judgment on the nations is foretold, and which is given in greater detail in the Book of Revelation, as the great tribulation that is to come upon the earth. It is at the termination of this period that the Jew will "be made willing" (*Psalms* cx. 3) to enquire of the Lord (*Ezekiel* xxxvi. 37), and then the vail will be taken away (*2 Corinthians* iii. 16); and when the woeful cry of the Jew ascends, it receives an immediate answer in the coming of the Lord personally in judgment upon the nations, and the restoration of Israel. See *Isaiah* lix. 10-21, and the succeeding chapters, also *1 Thessalonians* i. 7, 8.

It is at this time that the virgins are seen to go out to meet the Bridegroom in *Matthew* xxv. 1. The word *then* is specially emphatic in the Greek

text, as having a direct allusion to the preceding chapter, which speaks of the Lord's coming in judgment. The virgins thus *go out* to meet the Bridegroom, while as regards the Church of God it is the opposite that occurs, for He *comes for us*, descending to catch us up to Himself (1 *Thessalonians* iv. 16). This going out to meet Him, the Bridegroom, takes place *after* the great tribulation, as see *Matthew* xxiv. 29, etc.: now the wicked are taken from the just (*verse* 40), or the remnant of the nations left after the judgment of the quick; these are left on the earth for the millennial kingdom (*Revelation* vii. 9); this severance is mentioned also in *Matthew* xiii. 49. The Church of God has *long before this* been taken up from the earth to be with the Lord, and glorified (see *Revelation* iii. 10), which occurs *before* the great "spueing out" judgment of the Lord in *verse* 16, of the professing and so-called Christian nations. This truth is also seen by comparing 2 *Thessalonians* ii. 7, 8, and *Revelation* xii. 9-13. The present hindering power on earth is the Holy Spirit *preventing* the development of the ANTICHRIST; when the Church of God is taken up, the Spirit who indwells that Church goes also, there is then no hindrance to the devil's power on earth, and he is cast out into the earth to have all power for a "short time" (*Revelation* xii. 9, 12), culminating in the rank idolatry of the Antichrist (*Revelation* xiii.).

Again, it is important to notice in *Revelation* xix. 7, that it is THE WIFE that makes herself ready; not an unmarried virgin, but one who has already been *under covenant*, and who is to become, and be seen in, a new character as a Bride, a name not before given to Israel. Is not this alluded to in *Isaiah* lxii. 2, where the Lord says to Israel, "And thou shalt be called by a new name"? Then immediately afterwards, in *verse* 5, the Lord speaks

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of His rejoicing over Israel as the Bridegroom over the Bride !! (see also *Isaiah* lxi. 10). This is another and a new covenant (for which see *Jeremiah* xxxi. 31-40) far more blessed than the old. We have only to read *Jeremiah* iii. 8, to see that Israel is the divorced wife, and in *Hosea* ii. we see that she is to be allured into the wilderness (*verse* 14); this is also spoken of in *Revelation* xii., where she flies to the wilderness during the time of the great tribulation, where the "remnant" is preserved; this is the "valley of Achor", the time of 'Jacob's trouble', and the "door of hope", for Zion is to be redeemed by judgment. So again we see her coming up out of the wilderness, in the *Song of Solomon* viii. 5, after the "winter" of judgment has passed, and the "rain" of God's wrath is over, see *chapter* ii. 11, 12. The time of singing is now come (not of birds); Israel is "made to sing there as in the days of her youth" (*Hosea* ii. 15), and the "voice of the turtle is heard in our land". Israel is the turtle dove of God, see *Psalms* lxxiv. 19 (it is not the Holy Spirit mentioned here, as many Christians take it); her eyes are referred to as "doves' eyes" in *verse* 15 of the first chapter: "our land" is also very expressive of that land of promise so long ago given to Abraham and his seed. In examining the *Song of Solomon*, it will be seen how inseparably it is connected with Israel: the whole scenery is Jewish, and in the City of Jerusalem also, and its joys are depicted as appealing to the senses, that pertaining to earth, without the slightest reference to the Church of God in this dispensation, except as regards Christ, the spouse the sister, and therefore identifying it as His Body the Church, in mystical union (*chapter* iv. 10-12).

Referring back to *Hosea* ii. 16, we read that, to that day the wife having been purged in the fire and wilderness experience, is to call the Lord "Isi";

or my husband, and in *verses* 19, 20, the betrothal of this wife, who had been divorced but who had now returned and been purified, is repeated three times over. How entirely does this accord with the expression in *Revelation* xix. 7: "*The wife hath made herself ready.*" Then her clothing is of "fine linen", and this is the "righteousness of *Saints*". Is there not a distinction also here to be noticed, inasmuch as the term used by the Holy Spirit towards the Church of God is always the "righteousness of God" (2 *Corinthians* v. 21, etc.) It is the *earthly Israel* spoken of by *Daniel*, vii. 27, as *Saints* of the Most High, who possess the "kingdom under the whole heaven". Do not we, the heavenly Israel, possess the kingdom that is *above*, "not of this world"? (*John* xviii. 36). It is worthy of remark also, that the Greek word used for 'righteousness of saints' is different from that used for the 'righteousness of God', and it should be translated '*the righteous-deeds of saints*', pointing distinctly to that of Israel, who worked out a righteousness *under the Law*, and not to that of the Church, *under grace*, where God's righteousness had been worked out for us in Christ.

Again, in *Hosea* ii. 15, is the promise, "I will give her her vineyards from thence". If we look at *John* ii. 9, 10, we see that the first miracle performed by the Lord was to make wine, and this *last new wine* of the feast was the *best*. In *Matthew* xxvi. 29, we see the last act of our Lord in fellowship with His disciples was drinking wine, with the promise that at "*that day*" (the day of Israel's restoration) He would drink it *new* with them in His Father's Kingdom.* Does not this accord with *Ezekiel* xxxvi. 11, etc., I will "do better unto you

* These Scriptures rather set aside man's "Good Templarism" and "Testotalism"—a plan for reforming the flesh. God requires His children to have a new birth from above, burying the flesh in the grave with Christ.

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than at your beginnings"? Will not this last 'wine drinking' be more blessed for Israel than anything she has yet experienced? The old divorced wife received back, the veil removed, the purging completed, and now she enters a *new covenant*, and is ever after to be seen as a BRIDE, with all the bridal joy, beauty, and songs of rejoicing, the burden of so many of the Psalms. Israel's shame is remembered no more (see *Isaiah* liv. 4, 5, 6), and God proves His faithfulness and shows how they have been loved with an everlasting love (*Jeremiah* xxxii. 3, *Song of Solomon* iii. 11). Abraham looked for a CITY (*Hebrews* xi. 10), but the Church of God looks for THE HOPE which is the coming of their Lord, for them (*Titus* ii. 13), CHRIST HIMSELF. How different, and yet how blessed is both, for in that city the Lord Himself is the light of it.

Looking at the description of the Heavenly Jerusalem in *Revelation* xxi., there are points of detail in it not at all applicable to the Church of God alone. The Holy city, "the Bride", is surrounded by a wall great and high; it has twelve gates, the names of the twelve tribes of Israel on them. Is not this description wholly Jewish, and quite alien to the Church of God? We have no gates, or tribes, or high walls, for under the dispensation in which we are gathered out, the "middle wall of partition is broken down" (*Ephesians* ii. 14). How can this city be applied solely to the Church of God, with any propriety whatever? But in looking to Old Testament prophecies, we do see that Israel is to be restored to a place of separation from the nations of the world for ever, and to be head over them also (see *Isaiah* lxvi. 22; *Ezekiel* xxxvii. 28; *Jeremiah* xxxi. 36-40; *Isaiah* lx. 12, etc.; *Zechariah* xiv. 16-21). But while this picture of the Holy city seems to apply so entirely to Israel, yet the figures may be meant to contain much deeper truth. The 'jasper

stone', indicative at once of the exceeding glory and the wall being of jasper, showing how the 'consuming fire' of that glory would be an effectual barrier to any thing of evil, should it be possible for such to attempt to effect an entrance. It is the intensity of the glory of Christ that destroys the Antichrist in 2 *Thessalonians* ii. 8, and also the wicked in 2 *Thessalonians* i. 8. The twelve gates, and the names of the tribes of Israel written thereon, may show that entrance into that city must be through Israel, the people of God, by virtue of the promises given to Abraham of old (*Genesis* xii. 3).

The proportions of the city the same as those of the Holy of Holies in the Tabernacle, perfection of strength and symmetry; the length, breadth, and height equal; the twelve foundations showing how firmly the city was based on the Rock, Christ, and His atoning work of Redemption; the names of the twelve Apostles of the Lamb showing that such foundations were referable to their testimony of the Death and Resurrection of Christ, of which they were witnesses (*Ephesians* ii. 20); while the precious stones garnishing them surely symbolize all the beauteous perfections of the Divine as well as the human nature and character; the humiliation and exaltation of Him who became obedient unto death, despising the shame in order to bestow upon ruined souls all the blessings and riches of eternal life and joy, and who is now exalted above every name.

The streets of pure gold and transparent glass clearly show the Divine holiness and purity of everything there.

The new heavens and new earth spoken of in *verse* 1, which is symbolical of the power of rule and order on the earth (see *Haggai* ii. 21, 22), which will be so wholly reformed by the reign of Christ in righteousness, is also prophesied in *Isaiah* lxxv. 17, the "no more sea" referring to perfect order, as

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opposite to the confusion and chaos of these days, which is typified by the word sea (*Genesis* i. 2), and used specially in that sense in *Jeremiah* li. 48. 'Lines of confusion' have passed over Babylon, she is filled with 'stones of emptiness' like Idumea.

That these expressions are purely symbolical may be seen by referring to *Revelation* vi. 12-14, where it is impossible to read them in any other sense. *Revelation* is a book of symbols; so also in *chapter* xx. 11, heaven and earth again "flee away". The reign of Christ in righteousness, and so necessarily of judgment, is superseded by that blessed and eternal reign of the Father in perfect Love. Redemption, and Christ as Redeemer, is no longer needed, for Death and Hades are for ever judged and cast into the Lake of Fire (*1 Corinthians* xv. 24-28).

John now sees the Heavenly Jerusalem descending from heaven, and speaks of what blessings are about to happen on the earth. His standpoint is on earth looking upwards, and listening to the voice of God, in *verse* 3, God is going to dwell among men; many nations are now joined to the Lord, but Israel has the place of privilege (*Ezekiel* xxxvii. 28, and *xliii.* 7; *Zechariah* ii. 11; *Revelation* vii. 15). All these passages point to this period of time. In *verse* 4 we have the same truth as written in *Isaiah* xxv. 8. There is no more death of the people of God during the Millennium, every one of Israel is righteous now (*Isaiah* lx. 21), and they feed on the tree of life. The first resurrection, that of the just, ended with the second body of martyrs, in *Revelation* xxi. 5. The second resurrection, is that of the wicked only. It does not occur until after the millennial reign; the wicked still seem to be under the power of death, as see *Isaiah* lxx. 20, and so will take their place in this second resurrection, for there is not an universal salvation on earth, because there are enemies of God who yield only a feigned obedience (*Psalms* lxxv. 3).

marginal reading), and so the word of warning is still uttered in *verse 8*, as well as the exhortation of *verse 1*. It must be borne in mind that all the verses in *chapter xxi.* are not consecutive. The first eight verses of the chapter, and the first five verses of *chapter xxii.*, refer only to the millennial state, and the new *earthly* city of Jerusalem; * while the rest of the verses in *chapter xxi.* refer entirely to the new and heavenly city, "the Bride." In *chapter xxii.* is seen a river of water proceeding from the Throne of God and the Lamb; this throne is seen to be in earthly Jerusalem (*Jeremiah iii. 17*), the river's course is seen in *Zechariah xiv. 8*, to the east and west, "LIVING WATERS". On this river is the tree of life necessary for the righteous during the Millennial age, as in the days of Adam in Eden; this truth is more fully shown in detail in *Ezekiel xlvii. 12*, where the description of its fruits and leaves, etc., is identical with *Revelation xxii.* In this passage the river proceeds from the Temple, which proves it to be the *earthly* city; the description of this Temple and its sacrifices is given fully from *chapters xl. to xlvii.* But in the heavenly city there is no temple (*Revelation xxi. 22*). When 'John' gives a detailed description of the heavenly city, he is carried from his former standpoint on earth, by the spirit, to an *exceeding high mountain*. This is very suggestive that this city was above the *earthly* city in the air, and without going to the top of the *exceedingly* high mountain he could not have seen what he wrote about it. Its description shows its spiritual nature; its form of out-

* Many well-known writers apply these first eight verses to the eternal state, for the Millennium, and make no distinction between the two cities, earthly and heavenly, connecting the first five verses of *chapter xxi.* with the first eight verses of the preceding chapter. This view seems to be very confusing. For the city, as such a case, must descend from heaven *twice*; there must be two sets of new heavens and earth, the tree of life must be shown, instead of what is wanted, among mortality of earth, etc.

line in *verses* 16—length, breadth, and height, being equal, are conditions impossible with an earthly city.*

There is no mention of any symbol in this city that is specially applicable to the Church of God. But this fact is to be noticed, that in the heavenly city there is no Temple. 'The glory of God and the Lamb is the light thereof.' Is there not a cause for this? Do we not see in *Ephesians* ii. 21, that the Church—the Body of Christ—is the Temple fitly framed together for an habitation of God through the Spirit? Do we not here see that the Church, as one with God, 'the Temple of the Holy Ghost' and 'of the Living God' forms the very centre of blessedness and light of the New Jerusalem, while in the varied concentric circles, and each in their place, relationship, and order, the various companies of the blessed, as spoken of *separately* in *Hebrews* xii. 22-24, will be ranged as it were, around—a beautifully compacted, but not an amalgamated testimony of Saints?

The gates of both cities are always open—perfect grace and freedom—and the glory of God is stated to be the light of the heavenly city, to the earthly city the Lord, *only gives* light (*Chapter xxii. 5*). Is not this the *reflection* of the glory coming from the heavenly city above? Thus there is no more night as is spoken of in *Revelation* xxii. 5. The glory of the Saints enrich the earth with a glory sevenfold that of the sun (*Isaiah* xxx. 26), but Jerusalem is the blessed centre of the whole earth, to which all nations are to come, bringing their glory and honour unto it, and to worship the King, the Lord of Hosts (*Zechariah* xiv. 16).

The open gates of these cities surely bring to mind the vision of Jacob's ladder of *Genesis* xxviii. 12.

The measurement of this Heavenly city is given as 12 miles broad, long, and high. The size of the earthly city given in *Ezekiel* xlviii. 30-35 is only about 9 miles broad, and long, of square, and built upon a plain specially fitted for it (*Zechariah* xiv. 10).

mentioned in connection with the (at present) unfulfilled promises of God to Jacob, and which is referred to by our Lord in *John i. 51*, as "greater things than these," things which shall take place when He comes to reign on the earth. This special means of intercommunication of the cities shows the constant intercourse between the Heavenly and earthly portions of the Bride, possible then, when the devil no longer has power on earth, and when Christ reigns, and all curse is removed; but not possible now between the Heavenly and earthly portions of the Church in this time of sin in the valley of the shadow of death. So also may this ladder of the vision figure also the way of translation of the members of the earthly Israel up to that of the Heavenly portion, a fact possibly referred to in *Luke xiv. 8-10*, a fact that would be necessary where there is no death to the righteous Israel, for this earth, having a limit of space, cannot contain an unlimited number of living beings, ever increasing upon it; in a thousand years there would hardly be standing-room for people. This translation may be referred to in *Ezekiel xlv. 25*, where a dead body of a priest's family is mentioned. This cannot be death in our sense of the word, since "death is swallowed up in victory," and all tears are wiped away (*Isaiah xxv. 8*), and the first and last resurrection of Saints has now passed; but it may well be translation, where the relative may be seen in the higher glory of the heavenly Israel, the body of flesh only put out of sight in the grave, but they themselves visibly promoted with bodies of glory.

Let Christians think, and not be merely led to believe things because they are popular, and so, in endeavouring to prove all things, they will surely get a blessing to their souls, whatever may be the ulterior conclusion that they may arrive at on the subject so blessed and happy to those whose eyes are Upward, Inward, and Homeward. F.B.

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I WAS ONCE A CHILD OF WRATH I AM
NOW A CHILD OF GOD

THE WRESTLING WITH JACOB

THE ROCK OF ALTH

EXODUS AND THE WILDERNESS

PETER IN PRISON ACTS XII

ACCORDING TO THE HOLY SCRIPTURES

THE BRIDE OF THE LAMB WHO IS SHE

THE MYSTIC CITIES OF SCRIPTURE
ZION AND BABYLON

No. 1.

**I WAS ONCE A CHILD OF WRATH, I AM
NOW A CHILD OF GOD.**

No. 2.

THE WRESTLING WITH JACOB.

No. 3.

THE BOOK OF RUTH.

No. 4.

EXODUS XVI., THE MANNA.

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